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processes. The objective circumstances which bring about the affective changes in the first instance or the attentive strains in the second instance are of secondary importance. And we are not told by the author what mentally constitute "unitary pulses," *i. e.*, whether they are matters of attention, of affection, of perceptual form, or simply of kinesthetic complexes. Naturally we have to be on our guard lest, as Herbart was fond of remarking concerning "faculties," we fall into the habit of clothing our ignorance with a name. The reviewer has searched in vain for a descriptive account of a "unitary impulse" from a psychological point of view.

On the whole the book is very stimulating and reads well. The experiments were carefully conducted and arranged to bring out what the author had planned to do: indeed, it is the reviewer's impression that the appendix furnishes a working model for other experiments of this nature. It is suggested that the author some time take the opportunity to investigate intensively one or more of the many problems that were indicated in the course of the experiments, such as (1) the question whether there is any relation between pronounced auditory imagery and musical or rhythmical talent, (2) the formulation of a more accurate method of grading the test for the "sense of swing," (3) the elaboration of the test for skilled coordinations, (4) further investigation of the factors which lead to increased retardation in the tapping experiments, (5) a synthetic tabulation showing the relationship of the individual tests and the rating received by each observer. If these tests were standardized, it is probable that they would be of service in the investigations of musical ability.

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The Essentials of Philosophy. R. W. SELLARS. New York: The Macmillan Company. 1917. Pp. 301.

The significant feature of this introductory text in philosophy is a certain novelty of method in its construction. First books in philosophy present peculiar difficulties, owing to the fact that current problems are historical products; and it is difficult to choose judiciously the amount of history to be incorporated in such a work. The writer of an introductory text may elect to present his subject by treating types of theory as a series of traditions; then by proper selection and arrangement of the facts of the history of philosophy these traditions are severally expounded in their "historical" order of development, frequent cross-references between traditions giving unity to the whole. The book is then topped off by an account of the writer's own position which hastily reconciles the divergencies

appearing between the traditions. Some such plan seems to be commonly adopted. The limitations imposed by the compass of the ordinary introductory text necessitate such a condensation, rearrangement, and simplification of the historical facts that the book is likely to be a hybrid—something more than a beginning of philosophical reflection and something less than a history of philosophy.

Professor Sellars has circumvented these difficulties in so far as the nature of his work permits. His method is logically genetic. In the main, the excursions into the history of philosophy are used as illustrative of an account of the logical growth of reflection generated by criticism of the "philosophy of the plain man." The confusion of the history of philosophy and this logical growth is fairly well avoided. The book frankly leads up to Professor Sellars's critical realism.

The starting-point is the "philosophy of the plain man," or natural realism, which is, however, not unreservedly presented as the philosophy of some historical personage, nor as a stage in the historical development of philosophy. The natural realism of the plain man is the "first level" of thought. After an account of this level (Chapter II.), there follows an account of the break-down of natural realism, and of the generation of representative realism, idealism, and skepticism. The field is thus prepared for an outline of the author's non-apprehensional critical realism (Chapters IX–XI). From the position therein attained, the problems of truth and error, mind and matter, substance, purpose, and mechanism, and the like, are examined. In the final chapter, which treats of value, an outline of the five "levels" is given. These levels are: (1) Natural Realism; (2) Enlightened Natural Realism; (3) Scientific Realism; (4) Idealism; (5) Non-apprehensional Realism (pp. 290–293). Throughout the book the first level serves as a background upon which are projected the various doctrines arising through reflection upon that level.

This book, in the opinion of the reviewer, is one of the most acceptable introductory texts that has come under his notice. It is well fitted to the needs of the beginner, and it admits of all necessary expansion on the part of the teacher. It should find wide acceptance as a text.

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